

# The Hartford Seminary Foundation

## BULLETIN

EDITORIAL COMMITTEE

RUTH SANGER CONANT

ERNEST JEROME JOHANSON

ROBERT THOMAS PARSONS

---


Number 9

June, 1950

---

### TABLE OF CONTENTS

	Page
On Human Rights . . . Charles Malik	3
Hodous, The Man . . . Alexander C. Purdy	17
Lewis Hodous, the scholar . . . Luther Carrington Goodrich	22
Three Things that are Holy . . . Morris Steggerda	38
How to Make "Practicing Christians" . . . Dorothea Bump	42
Recent Appointments . . . . .	47
The Reenforcement Fund . . . . .	50



Digitized by the Internet Archive  
in 2025

## ON HUMAN RIGHTS

CHARLES MALIK

Address of Dr. Charles Malik, Minister of Lebanon in the United States, at The Hartford Seminary Foundation, on February 23, 1950.

I propose to talk to you about the question of human rights. In the ceremony, last October, of the laying of the cornerstone of the Permanent Headquarters of the United Nations in New York, a ceremony at which President Truman spoke, it was significant that a copy of this Declaration, together with a copy of the Charter of the United Nations, was deposited inside that cornerstone. Those of us who had something to do with the elaboration of this document were exceedingly happy to behold such a public recognition of its importance as one of two foundations of the United Nations.

In December, 1948, the General Assembly of the United Nations proclaimed in Paris a Universal Declaration of Human Rights. The fruit of two years' labor, the end product of the most thorough scrutiny any international document has been subjected to in recent years, it was hailed at the time by leading statesmen as a milestone in human progress and in any event as the major accomplishment of the Paris session.

The United Nations Declaration of Human Rights has, of course, illustrious predecessors. The Magna Charta, the Rights of Man and of the Citizen of the French Revolution, the American Bill of Rights and the Russian revolutionary economic and social rights—these have all proclaimed human aspirations and the dignity of man.

But there is, however, a precise difference. All these previous achievements sprang from a distinct cultural or national outlook; they were the product of a specific revolutionary movement. Our Declaration is a composite synthesis of all these outlooks and movements, and of much Oriental

and Latin-American wisdom. Such a synthesis or pooling of ideas has never occurred before in history. Again, our Declaration exhibits, especially in the field of non-discrimination, a marked revulsion against the inhumanities of the fascist regime; in this respect it is the authentic expression of the spirit of the age. Finally, the Universal Declaration by comprising among other rights, the so-called economic, social, and cultural rights, reflects the concern of the modern world with poverty and insecurity. It conceives man as born not only with certain inalienable individual rights and liberties, which society may not encroach upon, but also with certain inherent claims on society itself which society must fulfill. Thus society is free neither to encroach upon his person nor to neglect his claims. In these three fundamental respects, then, our Declaration differs from analogous documents of history.

I do not propose now to assess the precise contribution of each nation and type of culture to the Declaration. France was responsible for many elegancies in drafting and for the incorporation of the notions of juridical personality and social security. China sought, in general, simplicity, precision and the felicitous phrase. The United Kingdom's heart—and with it also the heart of the majority of the dominions—was more in the later practical stages of the elaboration of conventions and measures of implementation. Therefore on the theoretical level of the Declaration it, for the most part, only lent its support to the more traditional individual and civil liberties. The Soviet Union's major burden was the five-fold insistence on absolute non-discrimination or equality, the improvement of the living conditions of what her representatives called "the broad masses of the people," the duties of man to society and the state, the reflection in the text of the continued struggle against fascism, and the decisive role to be played by the state in guaranteeing human rights and freedoms. These last two



theses she was unable to see incorporated into the final text. The United States, besides championing the traditional American values, especially the supreme worth of the individual, contributed, in the person of Mrs. Roosevelt, dignity, authority, and prestige. The Latin-American countries were keen on the social and economic rights and the fundamental human values. One of them, Brazil, tried unsuccessfully to have God mentioned somewhere in the text as the author of all value and all right. India supported every attempt at strengthening the doctrine of non-discrimination especially in regard to the rights of women, and many of the smaller countries contributed to the definition of man as a being of reason and conscience, to the Article on freedom of thought and religion, and to the rights of the family.

The work on human rights is the one point in the total activity of the United Nations where the ultimate ideological issues are sharpest. Nothing is more repaying to the thoughtful student of the present ideological situation than to read and ponder, in all their prolonged, dramatic richness, the records of our debates in subcommittee, in commission, in council, in committee, and in plenary. Here you have the exciting drama of man seeking to grasp himself.

Of the ultimate questions raised in debate, I wish to concentrate on three, because they seem to me to be at the basis of every other question. There is first the problem of the proper relationship between the individual and society. This raises obviously the problem of man's duties to society. Many delegations suggested we should balance every right with a corresponding duty. In the text finally adopted, however, duties are mentioned only once, namely in Article 29, and then in the most general terms. This is the text of paragraph one of that Article: "Everyone has duties to the community in which alone the free and full development of his personality is possible."

Two important matters are to be noted about this state-

ment. It is true I am told I have duties to the community; but those duties are not *simpliciter*, they are not absolute—I have duties to the community “in which alone the free and full development of my personality is possible.” My duties are not to *any* community; they are only to the community in which my personality can be developed. Then also, it is not any development of my personality that is envisaged; even the *full* development of my personality is not enough. This *full* development must also be *free*. “Everyone has duties to the community in which alone the free and full development of his personality is possible.” Thus in the one instance in which duties are mentioned, the supremacy of man over all society and all social claims is perfectly recognized. Society, including its supreme organized form, the state, is for the sake of man—the full, free, personal man; and not conversely.

It will now be objected, “But this is anarchism, this is extreme individualism. Is it not our trouble in modern times that the individual is making too many claims on society that he places himself in the centre of things and wishes everything and everybody to serve him, that he is deficient in social responsibility?”

The answer to this objection is that we are here dealing with the rights of man as man, and not with the rights of society or the state. The problem of human rights became acute in recent years precisely because society and the state trespassed upon man, to the extent, in totalitarian states, of choking him altogether. In our formulation some of us felt that we were called upon to correct the excesses precisely of statism and socialism. The right amount of anarchism and individualism is exactly what statism and socialism need. It is not that we find ourselves at present in a lawless jungle with every man brutally seeking his own individual advantage without any organized lines of relation and authority; it is rather that we find ourselves in a situation, all the



world over, in which man's simple, essential humanity—his power to laugh and love and think and decide and change his mind, in freedom—is in mortal danger of extinction by reason of endless pressures from every side: governmental regulations and controls, social interferences, the sheer multiplicity and crowding in of events as a result of the contraction of the world, the dizziness of his mind from the infinity of material things to which he must attend.

Under this external social and material pressure man is about to be completely lost. What is needful therefore is to reaffirm for him his essential humanity: to remind him that he is born free and equal in dignity and rights with his fellow men, that he is endowed by nature with reason and conscience, that he cannot be held in slavery or servitude, that he cannot be subjected to arbitrary arrest, that he is presumed innocent until proved guilty, that his person is inviolable, that he has the natural right to freedom of thought, conscience, religion and expression; and so on down the list of proclaimed rights. Society and the state under modern conditions can take perfect care of themselves: they have advocates and sponsors on every side: their rights are in good hands. It is man, the real, existing, anxious, laughing, free and dying man, who is in danger of becoming extinct. And therefore, in my opinion, it is good that the Declaration has not lost sight of its main objective: to proclaim man's irreducible humanity, to the end that he may yet recover his creative sense of dignity and reestablish his faith in himself.

The proper balance between freedom and security is the second fundamental problem. To the Communists, security came first, even if that should mean the loss of freedom; to others, freedom came first, even if that should mean a certain degree of insecurity; still others believed that freedom and security need not conflict with one another, that each

could be assigned its proper place in the total essence of man.

Man's social and economic needs are fully recognized in the so-called social and economic articles at the end of the Declaration. These include the rights to social security, to work, to favourable conditions of work, to just remuneration for oneself and one's family, to rest and leisure, to education and to the enjoyment of the arts. Surely there is no full life without these rights.

The problem here was how to stem the rising tide of materialism. This is something much deeper than Marxism or present-day Communism. It is man's natural tendency to flee his personal responsibility and to seek his rest in the guarantee of external things, whether they be his bank account, or his property, or the guarantee of his society or his government. It is flight from the Creator, in whom alone there is security, in the direction of creatures and things. I submit that this flight is universal today, and that Russia is only carrying it to its absolute logical conclusion. People everywhere seek their livelihood rather than the source of their life; they want to secure for themselves the endless variety of material comforts rather than the simple few virtues of the mind and spirit. The Charter speaks of "higher standards of living"; it never speaks of higher standards of feeling, or valuation, or thinking, or spiritual perception. There is a tendency, then, to interpret man in terms of material and economic conditions. The meaning of the old choice between gaining the whole world and losing one's soul is practically lost. The powerful picture of the camel and the needle's eye seems to have lost its authority. The concupiscence of things has overwhelmed the soul. In the genesis of the Declaration we had to resist the seductiveness of security at every turn. I believe we ought to have resisted it more. But the Declaration does retain, I think, as much of the original integrity and freedom of man as is



humanly possible under the terrific materialistic pressures of the age.

I turn now to the third ultimate issue of our great debate. This issue is more implied than actually debated. It concerns the nature and origin of human rights. Where do they come from? Are they arbitrarily conferred upon me by some external visible agency, such as my state or parliament or the United Nations, so that this visible power can conceivably one day withdraw them from me at will, without thereby violating a higher law? Or do they belong to my essence, so that the function of any external visible power is not to create and constitute them but only to recognize and respect them, and if in any way it violates them it will thereby trespass against the natural law of my humanity?

This is clearly the problem of natural versus positive law. If these rights are the mere product of positive law, namely of law as it happens to be at a particular stage in evolution, then clearly, since positive law changes, my rights, and therewith my very human nature, will change with it. But if, on the other hand, these rights express my nature as a human being, then there is a certain compulsion about them: they are metaphysically prior to any positive law, and any such law must either conform to them or else be *by nature* null and void. Either man has an eternal essence which can be grasped and expressed by reason, or he dissolves without any remainder into the general flux.

I need hardly tell you that the founders of the United States, deriving heavily from that great father of Anglo-Saxon political thought, John Locke, believed in natural law, and endeavored as best they could to make positive law answerable to the law of nature. Any other view of things would have seemed utterly absurd to them. But today the mood—as witness for instance Roscoe Pound—is all positivistic. The vision of something fixed, eternal, natural, restful, is utterly blurred. I hold this change, from rest to

change, is of the essence of the great spiritual crisis which is gripping the world today.

And yet we discern, in the doctrine of the Declaration, a partial and implicit return to the law of nature. A careful examination of the Preamble and of Article I will reveal that the doctrine of natural law is woven at least into the intent of the Declaration. Thus it is not an accident that the very first substantive word in the text is the word "recognition": "Whereas *recognition* of the inherent dignity and of the equal and inalienable rights, etc." Now you can "recognize" only what must have been already there, and what is already there cannot, in the present context, be anything but what nature has placed there. Furthermore, dignity is qualified as being "inherent" to man, and his rights as being "inalienable," and it is difficult to find in the English language better qualifications to exhibit the doctrine of the law of nature than these two. Then in Article I human beings are said to be "born free and equal in dignity and rights." Certainly the word "born" means that our freedom, dignity and rights are natural to our being and are not the generous grant of some external power. Finally, Article I goes on to say that human beings "are endowed with reason and conscience." Obviously, the word "endowed" can only mean that our *nature* is such that we originally possess those rights and freedoms. I can therefore conclude that there is ample room to read the doctrine of natural law into the doctrine of this Declaration.

Even this modest amount of traditional doctrine had to be established in the teeth of terrific opposition. The return to the great positive tradition which founded not only America but also the whole of Western European civilization is not complete. The individual human soul as something eternal and infinitely precious, as capable of scaling the heights or plunging into the abyss, as wholly above every material and social determination, as capable of un-

believable transfigurations upon the touch of transcendent love and trust: it is this authentic doctrine of man to which we must wholeheartedly return if we are to be saved.

Since the proclamation of the Declaration the Commission on Human Rights has turned its attention to the elaboration of actual conventions, or international treaties, which will be open to States for signature. This is obviously a much more difficult step, involving, as it does, definite international obligations on the part of those who sign these conventions. For many people agree with you in theory, but when it comes to putting that theory into actual practice in their own country, they speedily lose heart.

The coming session of the Commission, which is likely to be a critical session, will begin towards the end of next month. It will be our task in this session to prepare a draft Covenant on Human Rights for submission to the Economic and Social Council at its next summer session. After the Council examines this text it will submit it to the fifth regular session of the General Assembly which will be held next fall, and if all goes well and the General Assembly adopts a Covenant on Human Rights, then by the beginning of 1951 the first international convention in this field will be open for signature.

We are likely to face grave problems. For, as I have just pointed out, the theoretical elaboration of principle is one thing, and the definition of precise legal texts for the purposes of international treaties is quite another. What now, I ask, are the major difficulties which we shall probably have to face next month? I shall touch very briefly on four basic problems.

There is first the question of the general scope of the Covenant. How much of the rights and freedoms of the Declaration should it codify? The Declaration is a total platform covering the entire gamut of human rights, from man's most inner right to freedom of thought and con-



viction, to such recent social and economic rights as the right to education, to an adequate income and to rest and leisure. Should our first Covenant try to include these social and economic rights, or should it confine itself only to the more traditional individual and civil rights, such as freedom from torture, slavery, servitude and arbitrary arrest, freedom of movement, of thought and of religion, and freedom of assembly and association? This is going to be a great and exciting battle, for certain governments, including the Government of the United States, are not prepared to bind themselves internationally to guarantee by law certain economic and social rights for their citizens. They interpret the economic and social field of activity as falling quite outside the competence of government. On the other hand, there is, as you are quite aware, another political doctrine which places economic and social responsibility integrally on the shoulders of government itself. This problem, you will observe, is of the essence of the present world situation.

There is next the question of whether to state the rights and freedoms concisely and generally, leaving their possible limitation to a simple all-embracing article; or whether to elaborate them individually in as definite and, where necessary, as detailed a fashion as possible, cataloguing under each article all the possible limitations and exceptions which apply to that article. Judging from past positions, the United States is likely to lead the first school of thought, the United Kingdom the second. The argument of the first school is that some leeway must be left to the freedom of action of the governments, as, in the nature of the case, it is impossible to specify in advance all the limitations to which a provision will be subject. The argument of the second school is that it is not impossible to make a complete listing of limitations for each article, that it is absolutely necessary to do so in a legal document like the Covenant, so that each signatory state will know the precise limitations

of its international obligations under this instrument, and that if a general limitations article is made to govern the whole Covenant, then the signatories who, for one reason or another, wish to evade their obligations under this instrument might, in the name of "public order," or "public emergency," or "the general welfare," or "the interests of the people," introduce arbitrary limitations to these rights and liberties at will: which will make the Covenant eminently self-nullifying.

A third fundamental issue which has exercised us in the past and is likely to exercise us again is the question of petitions. We have already agreed that in principle signatory states should have the right of entering complaints initiating proceedings against violations of human rights. When it comes to the question of the right of individuals, groups and organizations to enter similar petitions, you are likely to meet with sharp differences of view inside the Commission. I myself believe that this right of petition ought to be granted to individuals, groups and organizations, that it is independent of and prior to the corresponding right of states, that granting the right of petition to individuals, groups and organizations need not involve any commitment as to how the petitions would be handled, and that not to grant this right is a great mockery of human rights, since with the one hand you tell the individual, "you have such and such essential rights," and with the other you tell him, "you have no right to complain if these rights are violated."

The problem of implementation in general is the fourth fundamental issue with which we shall wrestle. There are here two fundamentally different conceptions of this problem. The Soviet Government conceive implementation as merely the realization by each State in its own way of the rights and freedoms of the Covenant or of the Declaration. They thus repudiate the possibility of setting up any international machinery for the purpose of making sure that

these rights and freedoms are in fact "observed" in the covenanted States. Others conceive implementation differently. They want some machinery which will enable the international community to have some oversight over the conditions of human rights in covenanted States. They do not believe that human rights are the exclusive domestic concern of Member States. Thus measures must be devised whereby the United Nations should be in a position to do something about human rights when and where they are violated.

This difference in conception relates to what might be termed the character of implementation. As regards its form also we are likely to have different views. Some are likely to want implementation an integral part of the Covenant; some a separate protocol altogether which would not bind except those who signed it. Some are likely to want the Commission on Human Rights itself to have some powers in cases of violations of human rights; some would set up separate organs; some would even envisage an international court on human rights.

It would be tragic if those who led at the stage of the Declaration should now hesitate or falter at the stage of the Covenant. The tragedy consists precisely in this, that far from reflecting on them personally, such faltering is rather the moral expression of the stubborn political realities. It simply means that the social and political situation does not admit of the passage of ideas into law and thence into fact. But this is indeed part of the great spiritual crisis of the present day. Are those, whose culture and tradition contain at their core the truest conception of human dignity, so encumbered and distracted by the contradictions and pressures of their own civilization that they can no longer lead in the active realization, under international law, of a well-articulated, authentic conception of man? To say that separate, silent realization without responsible international



cooperation is sufficient is to do violence to the rational nature of man: it is already to derogate from his dignity. For if there is truth, we are by nature destined to know it and to articulate it and to share it. And thus either you despair of truth, the deep truth of man, or, if you know it, you must lift it to the lucid form of ideas and share it with others in fact. This means, so far as the problem of man is concerned, a Covenant of Human Rights.

It has pleased God to place on the shoulders of the United States a tremendous world responsibility. It seems that the purely technical problem of producing an abundance of material goods has been solved by the United States. American industry and technology are a monument to the triumph of the American spirit over the forces of nature. It seems also that the problem of free representative government, deriving from and responsible to the people, is also solved by America. The world cannot be thankful enough to America for these two great achievements. But beyond all government and all technology, and conditioning their real success in the long run, there lies the great problem of man, of you and me in the first person, the problem of our dignity and worth, the problem of what constitutes our real humanity. America is called also to face and answer that problem, and not only for herself. There is already in the great American tradition, grounded in Christian freedom and charity, and in faith in the infinite worth of the individual human soul, the necessary elements for a satisfactory solution. What is needed is bold articulation, conviction and leadership. For it can be shown that America owes everything to the deep persuasion that man is truly himself not in the possession of material goods, but in personal freedom under God, a freedom which he possesses by nature, and which enables him, by love and by reason, and above every determination of the past and of his social group, to seek, find, espouse and proclaim the truth.

The challenge of the second half of the twentieth century is not Communism, nor is it the rising East; the challenge of our times is whether America, having completed the tremendous century-old task of taming and integrating a whole continent, will now turn, with the same zeal which characterized her material adventure, to the intellectual and spiritual foundations of her own life, to the end that, rediscovering and reaffirming them, she may mediate them to the whole world. It is not difficult to see that human rights and fundamental freedoms will certainly be part of America's spiritual message. I also believe America could not in reality proclaim and realize these rights and freedoms except in Jesus Christ, without Whom she herself would have been impossible in the first place.

## HODOUS, THE MAN

ALEXANDER C. PURDY

Address at the Memorial Service for Dr. Hodous, February 2, 1950

**I**t is my happy privilege to speak of Lewis Hodous as colleague, neighbor and friend first during the Broad Street years when our back yards touched behind the Asylum Hill Congregational Church and then when we moved to the new campus and the new faculty houses.

Many of you know the outline of his biography, but with our swiftly changing and enlarging Foundation family it may not be out of place to review briefly the main facts.

Lewis was born in Bohemia in 1872 and the family migrated to the United States and settled in Cleveland when he was ten years old. At that time many thousands of Bohemians were swarming into Cleveland. The Reverend Henry A. Schauffler, who had been a missionary of the American Board in Bohemia, then in charge of the Slavic work of the Home Missionary Society, had been called to work with Bohemians in Cleveland. One of the first developments of that work was a little Sunday School and Lewis Hodous and Anna Jelinek (later Mrs. Hodous) were among the active and interested children in that Sunday School. I must be allowed to tell one incident from his public school days in Cleveland as Mary Schauffler Platt relates it: "Lewis and my sister were classmates in High School and in scholarship they stood so close that when my sister came out ahead by a quarter of a point Lewis went to the Principal and asked the favor of being allowed to tell his rival that she would be valedictorian. A remarkable act on the part of an ambitious boy in his teens!"

He worked his way through Western Reserve University, graduating in '97 (Phi Beta Kappa) then enrolled at Hartford, graduating in the class of 1900 as the John S. Welles



Fellow. He studied at the University of Halle in 1900 (and later, in 1909, at the University of Leyden); was ordained a Congregational Minister in 1901 and the same year married Anna Jelinek, who had graduated at Oberlin. They went to Foochow, China, as missionaries under the American Board. He was president of the Foochow Theological Seminary from 1902-1912, and assisted in organizing the Foochow Union Theological School in 1911, serving as its president until 1917.

After continued efforts President Mackenzie succeeded in persuading Dr. Hodous to head up the Chinese Department of the Kennedy School of Missions and he served in that capacity from 1917 until his retirement in 1945. His service to the Foundation and to the Church in those twenty eight years as teacher and scholar is written in the records and on the minds and hearts of his students and will continue to bear fruit for years to come. With the retirement of Arthur Lincoln Gillett, he added the responsibility of professor of the history and philosophy of religion in the Seminary and to fill in any possible chinks of leisure time left over from the double load of teaching, writing and research he was lecturer at Columbia University in the Chinese Department from 1923 to 1928.

It is a record of extraordinary achievement and service. Yet in a busy life, he seemed never to be in a hurry, and never to be oppressed by the multiplicity of obligations.

Lewis Hodous was a big man physically and his mental and spiritual stature matched his physique. His favorite recreation was hiking and I am told that he made extended walking trips in this country and in China and did mountain climbing in Switzerland and Mongolia. My own experience of his physical powers comes from his deeds in the Seminary woods. After the hurricane of 1938 Professor Hodous, my seventeen year old son and I spent leisure hours working up fallen trees into fireplace wood, supplying for years to

come our own and our neighbors' cellars. With cross-cut saw, sledges, wedges and axes we had a glorious time of it, often hauling the wood out over the snow on a bobsled. It was seldom Dr. Hodous who proposed a rest. He was a powerful swimmer and Mrs. Capen tells of a rescue he and his friend Will Mather accomplished by swimming a long way out in the rough seas to a man calling for help.

Mrs. Hodous was the expert gardener of our little circle and there are many reminders of her "green thumb" still gracing the campus, including the sturdy beech tree at our corner which she dug out of the woods and replanted. But Professor Hodous was not far behind her. He had a keen appreciation of the beauties of nature—especially the delicate and tender. Mrs. Capen, who knew Dr. and Mrs. Hodous so long and intimately writes: "There is one phase of Lewis' character that people might not realize but which I think was very marked in him—his keen artistic sense. One would know that he had this great gift to look at his hands with his long slender fingers. . . . He knew thoroughly the best in Chinese art and had a profound sense of its beauty. . . . His love of Chinese poetry was also deep and profound and he loved to quote many charming bits. He had many books of Chinese poetry and loved to read and study the art, even trying his hand at it himself. Once when he was cutting wood in the ravine he brought into our house a particularly beautiful white birch log and with it came this verse:

May  
This birch log  
From a tree of beauty rare  
Rich in foliage and shimmering bright  
With dewy glistening leaves  
Be the symbol of a life of service  
Graced with charm.

I knew him best from scores of faculty meetings, from walks and casual talks on our common way to and from the classroom, from occasional evenings before the fireplace, and from the kindness and understanding which both Dr. and Mrs. Hodous so generously showed to us and our growing children.

He was a philosopher, not just a student of philosophy. He was slow to pass a judgment, his characteristic approach being to analyze the situation. He was one of the least vocal of our faculty when decisions of a more or less rapid kind had to be made. My memory is that he was apt to side with the student against too rigid an application of the rules. An excellent conversationalist, his talk was sparing in the use of the first personal pronoun. It was of large issues and broad vistas that he thought and spoke. "Often," writes Mrs. Capen, "He talked more briefly than you wished." . . . "He always seemed to me an extremely sensitive soul—sensitive to beauty, sensitive to all his surroundings, to the opinions of others, to the highest and best in religion and the Christian calling."

Writing as his minister, the Reverend Fletcher Parker says, "Professor Hodous was respected and loved as few men have been during my ministry in this church. He served three terms as a deacon and was, at other times, a member-at-large on our Prudential Committee. He was a quiet, sincere man whose learning we respected but who never paraded it. Frequently he spoke to groups on his beloved China and we listened to his words as those of one who knew. His devotion and example abide as a very real contribution to the ongoing life of this parish."

Dr. Elmer E. S. Johnson, our beloved emeritus professor, whose acquaintance with him reached back to the turn of the century, writes of him, "He was a friend and fellow Christian pilgrim as warm and true as he was eminent and profound as scholar, teacher, colleague, well-beloved. . . .



Few have given out a more winning smile or greeted you with a more assuring handclasp than he, on the Hartford campus. The nobility of his consecrated manhood will always be remembered by those who knew this peer among men."

My own impression is of a simple and genuine piety. His chapel talks were never flashy or pedantic; always sounding the note of devotion and spiritual power, and issuing from inner depths of faith. The reference of his words was not to books but to a rich interior life.

Finally one must mention his delicious sense of humor, the twinkle of his eye and the hearty laughter. He was a truly great soul and many will join me in thanking God for his life and work among us.

Alexander C. Purdy

## LEWIS HODOUS, THE SCHOLAR

LUTHER CARRINGTON GOODRICH\*

Address at the Memorial Service for Dr. Hodous, February 2, 1950

It is a privilege to join with you this day and in this place to honor Dr. Hodous. His gentle, serene spirit still lives for me, and doubtless for you, as one recalls his presence in the classroom, on a walk in the countryside, at a conference table, or in the home. One felt the depth of his convictions, though he never raised his voice. One sensed his gift for kindly humor, his breadth of knowledge, his wide experience, his sanity, his humaneness, though he never pushed these qualities to the fore. In recollection one can justly say: here was a man of true nobility.

All these high attributes breathe through his published work. It has been a pleasure, therefore, during the last few days, to run over his books and papers, some of them for the second or third time, and glimpse again the mind of the man who wrote them. I cannot hope to treat his writings fully, but if I can touch on certain aspects of his contributions to literature that will evoke the man and the scholar in your own memories I shall have done my part.

### I.

Lewis Hodous laid a good foundation for his lifework. Born in Bohemia and brought to this country in his tenth year he must have acquired by accident and by association many an impression and accomplishment which others

---

\* Dr. Goodrich, distinguished sinologist, was born in China, and served there both as Instructor in English, Hyber Normal College, Peking, China, and Peking Union Medical College, 1917-18, and as Assistant Resident Director, China Medical Board, Rockefeller Foundation, Peking, 1921-25. He has taught at Columbia University since 1926 and has been Professor since 1945. He is author of *The Literary Inquisition of Ch'ienling*, 1934; *Syllabus of the History of Chinese Civilization and Culture* (with Henry C. Fenn) 1929, revised editions, 1934, 41, 47; *A Short History of the Chinese People*, 1943. He is contributor to many journals.

among us, less fortunate than he, take many adult years to attain. His Phi Beta Kappa record at Western Reserve (A.B. 1897) and the Welles fellowship won at Hartford Theological Seminary (B. D. 1900) are mute evidences of his application to formal preparation for the ministry. The following academic year (1900-01) he spent at the University of Halle and then sailed for China. Less than a decade later he was again in Europe, this time at the University of Leiden, studying sinology at the feet of the leading Dutch authority, Professor J. J. M. de Groot, author of several formidable works on Chinese religions, sectarianism, festivals, the code of Mahayana, and China's border peoples. This year of scholarly detachment, following his first tour of duty at Foochow with its period of intensive language study and initial acquaintance with the people and sights and sounds of China, must have made a profound effect upon his mind and outlook. For from this point on, in spite of the heavy and exacting tasks in mission station, theological school, and the organization of the Union Theological Seminary (Foochow) over which he presided from 1914 to 1917, he was forever reading, translating Chinese texts old and new, talking with city and country folk, watching the ceaseless traffic on the river, tramping about the beautiful, broken country-side of Fukien, burrowing into urban temples, way-side shrines, and hill-top monasteries, watching dramatic spectacles in the villages, taking note of the rich spread of ancient folkways and religious observance frequently enacted before his eyes. de Groot, in his *Les fêtes annuellement célébrées à Emoui* (2 vols. 1886), had contributed a classic chapter to our knowledge of the popular religion of the Chinese at Amoy. Hodous in the years after 1912 was to depict in lecture and on paper the soul of China as seen in and about the neighboring city of Foochow. It is well that he did so for even in the first decades of the twentieth century the inroads of skepticism and

iconoclasm were making all but the most deep-rooted customs wither and die. Not all of this note-taking was as much fun and as simple as it may sound. In his last letter to me (dated May 24, 1943), Dr. Hodous wrote:

"One year just after China New Year I walked from Amoy to Foochow. While passing a village near Hing-hwa I saw a crowd about a temple. They were warming up the god of the place. The image was in a light sedan chair. Two men swung the chair very deftly over a fire in the court of the temple. The meaning was to awaken the god and make him aware that spring was at hand and make him realize that he must get busy. As I watched the performance a crowd gathered about me. I noticed some characters on the chair and on the banners and began to copy them. Just then a husky villager took hold of my hand and gently indicated that if I persisted I might have my hand cut off. Well, I remembered just then that Foochow was still far away and that I'd better continue my journey."

In spite of the hazards notes were taken, canonical literature explored for hints as to origins, and the histories, both dynastic and local, were examined for accounts of varying practice. The steady flow of writing on folk-lore begins with "The great summer festival of China as observed in Foochow," and "The Chinese god of the hearth," (1912) followed by "The god of war" (1913), "The Ch'ing Ming festival" (1915), "The Dragon" and "The Universal Rescue" (1917), "The kite festival in Foochow" (1918), ending with "The feast of cold food" (1922). All of these and more were gathered up in 1929 in a choice little book, called *Folkways in China*, published in London.

His methods may seem easy enough, but they called for wide use of all available sources. In studying the dragon not only did he delve into a number of classical works and the Fukien provincial history, but he also supplemented personal eye witnesses by visiting the local medicine shop and making a purchase of "dragon bones" for 13 cash, and dragon saliva for 400. Then comes an illuminating transla-



tion from the great 16th century *Materia Medica* of the passages which tell of the cures these bones and saliva will effect and directions for their use. The lamp of the scholar, sparks of imagination, much patience and leg work are requisite in such a quest.

His studies of folklore brought to light much of comparative interest. A single example must suffice. Take his exposition of the feast of cold food, which comes before our Easter, and precedes by two days the Ch'ing Ming Chieh, when the Chinese reverently sweep the graves of their dead. At this times fires are extinguished in the kitchen and people eat their food cold. Now the *Chou Li*, a work reflecting observances in the third quarter of the first millennium before our era, records:

"The officers in charge of fire, in the second month of spring, made their rounds sounding a wooden rattle in order to enforce the extinguishing of fires."

The rattle, Hodous informs us, survives to this day (i.e. 1922), and he goes on to remark that "similar rattles (are) sold just about Easter time in different parts of Europe."

The custom of putting out fires in the spring is found among the worshippers of the sun. They felt the necessity of assisting the spring sun in his struggle against darkness and death. In surviving Chinese literature it is mentioned first in connection with Chieh Chih-t'ui of the 7th century B.C., and to Kuan-tzu (d.B.C. 645) is credited the declaration:

"Color eggs, boil them, and break them. This is whereby we bring out that which has been accumulated and stored up. This is an emblem of dispersing and distributing all living things."

Hodous remarks too, in connection with this festival, on the kicking of the shuttle-cock and the erection of and sport with merry-go-round and swing. The motion originally, it appears, was intended to assist in the struggle of the spring

sun. The provincial history of Shantung, describing the festivities at the district of Shou-kuang, relates (he tells us) :

"Two days before the Ch'ing Ming they (the people) forbid fires, and tread upon the green grass. They make a place for theatricals. Some act their plays in theatres. Others dress up as female magicians and beat drums. Men and women gather like clouds. The roads are clogged with noisy people. The householder places two timbers into the ground in the garden and hangs up a rope with a board on it making a swing. That is what people of the T'ang dynasty called the amusement which brings the sensations of being an immortal."

A few days before the festival the people stick willow branches under the tiles at the edge of the roof. The willow, which comes out very early, symbolizes the power of the spring sun in revivifying all nature and overcoming the powers of death, and hence its universal use on this occasion in China. In Europe and in America, Hodous remarks, the pussy willows are brought to the Catholic churches on Palm Sunday and blessed by the priest.

I am not able to vouch for the latter, but I do find in Frazer's *Golden Bough* that on the eve of the festival of St. George's Day (the 23rd of April) or on Easter Monday, some of the gypsies of Transylvania and Roumania cut down a young willow tree, adorn it with garlands and leaves, set it up in the ground and proceed to treat it likewise as though it had power over death. So do folklorists uncover for us customs which show how deepseated and how widespread are some of the ways of man.

Before I take leave of this phase of his interests I cannot resist touching on the glint of humor which occasionally brightens the page. In discussing, for example, the festival of the third day of the third moon, when one is supposed to wash away from one's body the grime accumulated during a long cold winter, Hodous cites the story of Confucius and four of his disciples related in the *Lun yü* XI:25:7. Confucius asked them to state their ambitions. One after

another they spoke. Two desired to be rulers, one desired to be a great courtier. At last Confucius turned to Tien and asked him to speak. Tien said:

"I like at the end of spring, when the spring garments are adapted to the weather, in company with five or six young men, and six or seven lads to take a swim in the I river, then cool off in Wu-yün mountain, and then sing awhile and return home." The master sighed and said: "I am with you, Tien."

Dr. Hodous must have relished this anecdote for he uses it twice in his papers.

## II.

Another one of his consuming interests was the investigation of the more formal expressions of religion in China and to a lesser extent in Japan and elsewhere. This field was marked by no boundaries. Animism, the "three religions," ancestor worship, Mo-ism, sects which transcended the ordinary categories—all these were grist to his mill. Though he never wrote anything on the subject so far as I am aware, I happen to know that at one time he investigated the evidences of the survival of the remarkable religion of Mani in the province of Fukien. This, as some of you may know, penetrated China towards the close of the seventh century, but was proscribed in 843 and several times thereafter. In spite of the proscriptions it lingered on, at least until the early years of the 17th century, in and about Foochow, and the Manichean name for Sunday is said to have persisted until recent times in Fukien provincial calendars. Lewis Hodous therefore had good reason to study recollections of this strange doctrine at his vantage point on the Min River. Probably the magisterial papers of Chavannes and Pelliot, particularly the latter's ("Les traditions manichéennes au Fou-Kien," *T'oung Pao* 22, 1923: 193-208) kept his material from seeing the light of day. But though this was a casualty other inquiries were brought into the open.

There is his discussion of the Chinese church of the five religions (The Wu chiao tao yüan) founded to harmonize Taoism, Confucianism, Buddhism, Mohammedanism, and Christianity; of the sect of T'ang Huan-chang who in 1922 issued a manifesto on The Amalgamation of the Six True Religions; of the Tao Tê Hsüeh Shê, another syncretistic sect started in Peking in 1916 to harmonize Chinese and Occidental religion and thought. In the hands of some Christian missionaries, less well schooled in Chinese background and thought, treatment of these outcroppings of the Chinese mind would have been and were harshly and uncompromisingly handled. But Hodous understood them for what they were: earnest, sincere, and not unworthy efforts to find the way, the everlasting Tao. Here is what he wrote about one of them:

"This religious movement makes it clear that the genius of China will not be eclipsed by the present world confusion. In the midst of turmoil and strife and the uncertainty of the times this is an attempt to produce order and a religion for men to live by. Whatever its faults, it is a sincere attempt to adjust the religious heritage of the past with the present. It is a movement that seeks harmony. It reveals the trait of the Chinese which should be noted by the exponents of certain theological dogmas that the Chinese will not long tolerate strife about doctrines." (*Jo. of Religion*, 4, 1924: 76.)

His book, *Buddhism and Buddhists in China* (1924), reaches a high point in describing not alone the course that great missionary religion has taken in China, but as well the thought of the educated Buddhist and the effect Buddhism has had on the common people. One cannot but be struck by the fact that Hodous seemed himself to grow as he reached out from year to year to ascertain the truth about this doctrine in China. In a pamphlet published in 1919 he wrote:

"Buddhism has cast a gloom of pessimism and world weariness over China. It has not been a good influence in religion, morals, or in



other departments of life. Even in art it has had a depressing effect because of the pessimism and world weariness which it has introduced."

In the years immediately following he travelled extensively about China, talked with many varieties of people, and wrote for that great volume, *The Christian Occupation of China* (1922) the chapter on "Non-Christian movements in China," based on returns to a questionnaire received from all provinces but one. A change of view must have occurred. Take this incident recounted in *Buddhism and Buddhists* (pp. 59-60). He and someone else went to interview a Chinese monk at a small monastery dedicated to Kuan-yin in Peking. He asked the learned monk:

"'Do you believe in the salvation of all beings?' 'Yes, all have the Buddha heart. All living beings will finally become Buddhas.'

Then turning to a friend of mine the speaker said: 'What have you done?' The friend answered: 'I have written and translated many books.' 'I do not mean that,' he answered. 'What *work* have you done?' The friend confessed that he had not done much else. Then he said: 'Every morning when you awake, reflect deeply and profoundly upon your state before you were born. Think back to that state where your soul was merged with Buddha. Find yourself in that state and you will find ineffable enlightenment and joy.'

"The sun," writes Hodous, "was setting behind the Western Hills. The blare of trumpets sounded on the city wall. Outside of the door was the whirling sound of Peking returning from its mundane tasks and joys. We joined the rushing, restless crowd and still we felt the calm of another world."

A dozen years later he was to add, in *The International Review of Missions* (1936-331):

"(Chinese) village religious life has been interpenetrated by Taoist, Confucian, and Buddhist ideas and practices. Taoism has supplied the mystery and mythology, Confucianism the ethical content, and Buddhism has introduced a mellowing, sweetening influence."

And again (p. 337):

"Buddhism has had a long history in China. It has made a great

contribution to Chinese thought, literature, and art, as well as to the common life. It has softened the crass and crude animism. It has cultivated that inwardness and gentleness and other-worldliness which are characteristic of certain groups in Asia. Many of the religious terms now employed in Christian books were created by and are redolent of Buddhist devotional life."

Something of the same change of heart and mind that came to his great predecessor James Legge, between 1861 and 1893, in respect to Confucianism,\* had come to Lewis Hodous between 1919 and 1936 in respect to Buddhism and its total effect upon the Chinese people.

### III.

Besides Hodous, the student of folkways and Hodous, the student of religion, there was also Hodous the educator. I cannot speak at first hand of his work in school and seminary at Foochow but one may guess at it from the vigor of some of his opinions expressed at this time. Take his disquisition on the teaching of Chinese in mission schools and colleges in China (1912). He is unsparing in his criticism of missions for their neglect of such studies, and for producing "very few first rate Chinese scholars and teachers." "The Chinese language and literature must have first place in our schools. Before it can have the first place in the curriculum, it must have the first place in the minds of the faculty and the management of the school." Such bold speaking, from a man of his education and background, is of the stuff from which teachers are made. The rest of his paper is explicit, and concludes:

"As to essay writing, this is a very large and difficult subject and one in which I find myself in radical disagreement with the Chinese teachers. . . . For the work in our schools I should say that the direct easy style of the simple editorial should be aimed at."

---

\* Cf. *Chinese Classics*, I, 1st ed., 1861: 113, and 2nd ed., 1893: 111; noted first by Pastor Kranz, *Chinese Recorder*, 1904: 93.

In this he shared the views of a few other forward looking missionary educators of his day, but as you are all aware he was ahead of Chinese opinion. It was not until January 1917 that the *pai hua* movement was formally launched.

He had great faith in his students, of whatever nationality, and was constantly urging them and others to fresh exploration of the vast continent of Chinese literature. In a review of Hastings' *Encyclopaedia of Religion and Ethics* (articles on China) in 1923 he noted the need for further study of animism, of Taoism and its almost forbiddingly large and difficult canon, of the remains of Yang Chu "the pessimist," of Wang An-shih "the reformer," the need also for translations of important works in Buddhism and of indigenous sects outside the Buddhist. He closes characteristically with the expression of hope that "another generation may be able to draw on more than one Chinese and two Japanese for contributions" to a similar encyclopaedia. He was convinced of their competence for such work. The very next year, in commenting on the renewed interest in Mo, the opponent of war and the apostle of love, he wrote:

"The literary revival of Mo-Ti is a harbinger of this new power (of democratic institutions) in China, a power destined to lead the Chinese people into a new world. The missionary should rejoice at this revival. It reveals to him that Chinese conservatism is not something blind and unchangeable but is based upon a necessity of the situation. When the situation changes, the Chinese respond to new conditions in a remarkable way. They are now reviving that indomitable Chinese spirit which meets new situations by drawing on the spiritual resources of the nation." (*International Rev. of Missions*, 13, 1924: 258-66.)

Yes, he had faith in the Chinese and he had faith in his colleagues, but he held up for all exacting standards which he himself achieved by a never-ending self-discipline and quest for knowledge wherever it might be found. Nowhere is this better put than in this short passage from his *Buddhism and Buddhists* (pp. 72-73) :

"The worker who is to deal with Buddhists should have a broad background of general culture. He must be thoroughly humanized. He should have a good knowledge of the history of philosophy and religion, including the work of the modern philosophers. A knowledge of the life of Buddha and of the doctrines of the Hinayāna or Southern Buddhism, as well as the tenets of the Mahāyāna should be in his possession. The psychology of religion should interpenetrate his historical learning; the best methods of pedagogy should guide his approach to men. Of course he must speak the language of the Buddhist, not only the spiritual language, but his everyday patois. He will find it an advantage to know some Sanskrit. While this requirement is not very urgent at present, it will rapidly become a necessity for doing the best work.

"This knowledge should be interpenetrated by a genuine sympathy, that is, imagination tinged with emotion. The worker should be able to view doctrines, values and actions from the point of view of the Buddhist and his past history. He must have a genuine interest in and a great capacity for friendship."

Professor Hodous' published work is not entirely free from error. Whose is? But he took occasion, as I have shown above, when the opportunity offered itself, to correct or modify previously held opinions if not entirely to reverse his position. He was constantly learning, pushing back the boundaries of his knowledge. Nor were all his techniques perfect. One longs sometimes, for example, for more definite citations to Chinese literature, and for more adequate bibliographies. The pleasant thing to report, however, is how considerable and how full of value the body of his writings is, considering the large load of teaching and administration that lay upon him. Some of it, particularly, I think, his reports on the customs and religious manifestations of his sixteen years in China, together with the great *Dictionary of Chinese Buddhist Terms* (1937) in which he collaborated with professor Soothill of Oxford, will stand as monuments to his curiosity, his understanding, his industry, and scholarship. He was at all times laboring high mindedly at the tasks that pressed upon him, giving generously of his



thought, and in his own quiet, resourceful way promoting the better preparation of men and women for life and service here and in China and elsewhere. Of him one can say as he once said of Leibnitz (1646-1716) :

He "was one of those open-minded men who enter into other cultures and feel themselves into the thought of others." (*Great Religions of the World*, 1946 : 18)

# BIBLIOGRAPHY

of

LEWIS HODOUS

(1872-1949)

## *Books*

- 1924 Buddhism and Buddhists in China. New York, The Macmillan Co., 1924.  
1929 Folkways in China. London, Arthur Probsthain, 1929.  
1933 Careers for Students of Chinese Language and Civilization, editor. Chicago, Chicago University Press, 1933.  
1937 A Dictionary of Chinese Buddhist Terms. London, Kegan Paul, Trench, Trubner and Co., Ltd., 1937. In collaboration with the late William Edward Soothill, Oxford University.

## *Books Translated*

- 1909 Introduction to the New Testament, by Theodor Zahn. Co-translator into English, 3 volumes, Charles Scribner's Sons, N. Y., 1909, under the direction and supervision of M. W. Jacobus.  
1917 Second Edition 1917.  
The following in Chinese with the collaboration of Lin Yushu:  
1916 The following articles translated for "Chinese Hastings." Based on Hastings' one volume Dictionary of the Bible and other dictionaries: Herod, Mary, Luke, Gospel of Luke, Mark, Gospel of Mark, Damascus, Revelation, Book of Revelation. Shanghai, Christian Literature Society, 1918.  
1918 Principles of Teaching, by Edward Lee Thorndike. Translation and adaptation into Chinese, Shanghai, Christian Literature Society, 1918.  
1919 The Pupil Teacher, by Luther Weigle. Translation and adaptation into Chinese, China Sunday School Union, Shanghai, 1919.  
1930 Gleanings Through the years, editor. Publ. by the class of 1900, Hartford Theological Seminary, 1930.

## *Articles and Reviews*

- 1912 The great summer festival, as observed in Foochow. Jo. of Royal Asiatic Soc., North China Branch, 43, 1912: 69-80.

- Teaching Chinese in schools and colleges of China. Jo. of the Educational Assoc. of Fukien province, 1, no. 7, 1912: 15-22.
- The Chinese god of the hearth. Jo. of Religious Psychology, 5, 1912: 435-444.
- 1913 The god of war. Chinese Recorder, 44, 1913: 479-486.
- 1914 Chinese conceptions of paradise. Chinese Recorder, 45, 1914: 358-371.
- The changing Chinese language. Missionary Herald, 110, 1914: 19-22.
- 1915 The Ch'ing Ming festival. Jo. of the Royal Asiatic Soc., North China Branch, 46, 1915: 58-60.
- Sacrifice to heaven. Chinese Recorder, 46, 1915: 484-492, 600-606, 764-774.
- Encouraging words from Fukien. Chinese Recorder, 46, 1915: 42-44.
- 1916 The work of the American Board in China. China Mission Year Book, 1916: 76-79.
- Boys' education in Fukien. China Mission Year Book, 1916: 298-302.
- Education in Ancient China. Educational Review (Shanghai) 8, 1916: 288-295.
- 1917 A decade of progress in Fukien. China Mission Year Book, 1917: 110-119.
- The dragon. Jo. of the Royal Asiatic Society, North China Branch, 48, 1917: 29-41.
- The universal rescue. Chinese Recorder, 48, 1917: 434-439.
- History of mission work in Foochow. Foochow Messenger, 1917: 4-9.
- 1918 The kite festival in Foochow, China. Jo. of the Royal Asiatic Soc., North China Branch, 49, 1918: 76-81.
- The emergence of the individual in China. Jo. of Race Development, 9, 1918: 168-179.
- 1919 The religion of the Chinese. Talking points for workers, part II: 9-23. Pamphlet, Centenary celebration of Methodist Missions, Columbus, O., 1919.
- Building of the new China. Pamphlet, American Board of Commissioners for Foreign Missions, Boston, Mass., 1919: 22.
- China (in 1918). Foreign Missions Year Book of No. America, 1919: 26-30.

- China at the cross-roads. *The Missionary Review of the World*, 32, 1919: 16-18.
- 1920 China (in 1919). *Foreign Missions Year Book of No. America*, 1920: 33-38.  
Indo-China (in 1919). *Ibid.*: 41-42.
- 1921 Religious Ferment in Japan. *Chinese Recorder*, 52, 1921: 375-385.
- 1922 Review of A Dictionary of Religion and Ethics ed. by Shailer Mathews and G. B. Smith. *International Review of Missions*, 11, 1922: 459-460.  
The feast of cold food. *The New China Review*, 4, 1922: 470-473.  
Non-Christian religious movements in China. *The Christian Occupation of China*, 1922: 27-31.
- 1923 Review of Hastings' *Encyclopaedia of Religion and Ethics*. *Jo. of Religion*, 3, 1923: 78-84.  
The American Board in China. Pamphlet, Amer. Board of Com. for Foreign Missions, Boston, Mass., 1923.
- 1924 Mo Ti and Christianity. *International Review of Missions*, 13, 1924: 258-266.  
The Chinese church of the five religions. *Jo. of Religion*, 4, 1924: 71-76.  
A Chinese premillenarian. *Ibid.*: 592-599.
- 1926 The Buddhist outlook in China. *Chinese Students' Mo.*, 21, 1926: 9-11.  
Awakening of Buddhism. *The Missionary Review of the World*, 49, 1926: 339-343.
- 1927 A precursor of the modern renaissance. *Chinese Recorder*, 58, 1927: 422-425.  
Review of Buddhism and Buddhists in Japan by Robert Cornell Armstrong. *Missionary Review of the World*, 50, 1927: 720.
- 1928 Review of Truth and Tradition in Chinese Buddhism by Karl L. Reichelt. *Ibid.*, 51, 1928: 95.  
Review of *Das Werden der Christlichen Kirche in China* by D. Julius Richter. *International Review of Missions*, 17, 1928: 552-554.  
Religious liberty in China. *Chinese Recorder*, 59, 1928: 152-156.
- 1929 Confucianism. *Encyclopaedia Britannica*, 14th ed., vol. 6: 236.  
Taoism. *Ibid.*, vol. 21: 797.



- Chinese literature. The Columbia University Course in Literature: The Wisdom of the East. Columbia Univ. Press, New York, 1929: 494-529.
- 1930 The anti-Christian movement in China. *The Jo. of Religion*, 10, 1930: 487-494.
- Review of Portrait of a Chinese Lady and Certain of her Contemporaries by Lady Dorothea Hosie. *International Review of Missions*, 19, 1930: 460-462.
- 1931 Religions whither bound. *Far Horizons*, 11, 1931: 3-6.
- 1932 The Tao Tê Hsüeh Shê, a modern syncretistic sect in China. *Actes du XVIII<sup>e</sup> Congrès International des Orientalistes*, E. J. Brill, Leiden, 1932: 122-123.
- 1933 The Introduction of Buddhism into China. The Macdonald Presentation Volume, Oxford Univ. Press, New York, 1933: 225-235.
- Review of The Mind of China by Edwin D. Harvey. *The International Review of Missions*, 22, 1933: 593-594.
- 1936 The ministry of Chinese religions. *Ibid.*, 25, 1936: 329-341.
- 1937 The literature of China. *China Magazine*, 13, 1937: 9, 11.
- The function of the philosophy of religion. *Hartford Echoes*, 1, 1937: 2.
- 1940 Review of Thai Buddhism: its Rites and Activities by Kenneth E. Wells. *International Review of Missions*, 29, 1940: 549-551.
- 1944 Review of China's Religious Heritage by Y. C. Yang. *Far Eastern Qu.*, 3, 1944: 178-180.
- 1946 Review of A Daughter of Han by Ida Pruitt. *Ibid.*, 5, 1946: 342-343.
- Folk religion. China, ed. by Harley F. MacNair, Univ. of California Press, Berkeley and Los Angeles, 1946: 231-244.
- Confucianism. Great Religions of the World, ed. by E. J. Jurji, Princeton, N. J. 1946: 1-23.
- 1949 Reviews of A Short History of Chinese Philosophy by Fung Yu-lan, The Spirit of Chinese Philosophy by Fung Yu-lan, Philosophy of Life by Chen Li-fu, and The First Holy One by Maurice Collis. *Far Eastern Qu.* 8, 1949: 499-502.

## THREE THINGS THAT ARE HOLY

MORRIS STEGGERDA\*

Acquaint now thyself with God and be at peace. Commune with thine own heart and be still. The secret of the Lord is with them that fear him, and He shall give thee the desires of thine heart.

Let us sing No. 25 ("Holy, Holy, Holy").

Scripture lesson—Isaiah 6—verses 1-13.

(I'm almost as ignorant of the meaning of these verses as the Ethiopian was when he read a portion of the Bible. If any of you want to explain this to me some time I would appreciate it).

However, there is a verse among those which I read which I do understand. It is, "Holy, Holy, Holy, is the Lord of hosts. The whole earth is full of His glory." Now I'm on firm ground, and I want to speak of three things which I know are Holy.

In preparing for this talk I went first to the dictionary and looked up the word *Holy*. I was surprised to find 75 or more nouns which were modified by the adjective *holy*. It was amazing: Holy week, Holy Thursday, Holy Writ, Holy City, Holy Angels, Holy Priesthood, Holy Mountain, and seemingly no end to them. Now today I wish to speak to you on three things or ideas, or concepts, which to me are very holy. They are:—The Holy *Land*, Holy *Matrimony*, and the Holy *Bible*.

First then—*The Holy Land*. To most of us when thinking of these words, we picture first the Land of Palestine. That's where Jesus was born and raised and died, and rose again. Surely that is enough to call Palestine Holy. But really it was called holy long before Jesus' time. Moses was

---

\*Dr. Steggerda's sudden death took place before he could conduct this chapel service which he had prepared for March 16, 1950. It was read by Alvin Kauffman, K.S.M., on the appointed day.

told that the place where he was standing was Holy ground. Pearl Buck tells of the Chinese farmers and their affinity to the "Good Earth." The farmers of Palestine experienced it too and they called their whole country the Holy Land. Edna Ferber in "So Big" describes the farmers of South Chicago as saying, "Cabbages are beautiful." Well, I am proposing now that if you want a religious experience, concerning this good earth, this Holy Land, I suggest that you work in it, and be a Christian while you do, for I think it helps—it brings it on sooner. Plant a crop, weed it, thank the Lord when it rains, and your plants are revived. Harvest the crop and then eat it, slowly and reverently, chew it well, and think of the marvelous way that those seeds and fruits were developed—the divine plan which every seed follows after its own kind, since the beginning of time. The sweet corn husks, and the bean pods are to be returned to the soil. Plant a cover crop on your field after the harvest is over—it is just like putting a coat on yourself. Then make a compost pile of all the waste vegetation and watch it all winter. In the spring, plow it under, smell the soil, feel it, and then plant in it. Let some of your sweat mingle with the soil. But through it all realize that this isn't your soil, you are only using it for a few years, and it won't be long, folks, before your little plot will be Holy Ground too. You will know what our saintly fathers meant when they spoke of the Holy Land. I think I know rightly and as I grow older I appreciate it more.

Now a few thoughts about *Holy Matrimony*. I believe that to the Catholics, Holy Matrimony is a sacrament like Communion and Baptism is for us. I don't know all the technicalities, but I think Matrimony is just as significant, just as religious, just as beautiful, as the ceremony of Baptism, or Holy Communion.

I have just finished reading the five articles on Divorce which appeared in the Saturday Evening Post. How often I

found myself saying—"Why you poor woman, you poor parents, why don't you give in a little, and make this a happy affair, why are you so selfish? Why not be a better Christian? Why not live together the way God planned it in the first place. Male and female created He them. Protozoa, the coelenterates, earthworms, males and females, somewhat imperfect to be sure, but the beginnings of Holy Matrimony are there. The fish, the frogs, the snakes, the birds, the mammals—we see more and more evidences of a perfect union. But when it comes to man, there it is—a great possibility for a Holy Matrimony, and some people almost achieve it. I think it comes closer to being Holy when both members of the couple are Christian. I've had glimpses of it and how I wish everyone could have it. Thy Kingdom Come, Thy will be done, on Earth as it is in Heaven.

*Now the Holy Bible.* As I prepared for this Chapel Talk, I thought first that I would consider as the third *Holy* the idea of Holy Communion. The Communion of Saints—where two or three are gathered in His name—that is a Holy Communion. I experience it quite often in our church, where as a deacon I stand at the back of the church and see all those bowed heads in Holy Communion with their God. But I think that the Holy Bible means a little more to me personally. So let me express a few thoughts on this topic.

We have come to think of it as one book—in the singular. Yes, it is bound together as one book, but every one of us knows that it is a series of books, a series of *Holy Books*—a Bible—Scriptures. Bound together, preserved and contributed to all civilizations. Someone said that one couldn't really understand the Bible until he was forty years old, but when he was eighty he could understand it better. I am now forty—in fact nearly fifty. And as I grow older I love the Bible more and more. It must be a Holy Book. It's too wonderful to be otherwise. You know I am amazed constantly at the truths of the Bible. A few weeks ago I talked



in the Windsor Church on the topic—"The Harvest indeed is plenteous, but the laborers are few." I wanted to see whether that was really so. So I consulted the Census Books and I found that there were more doctors and lawyers than there were ministers—and then I learned that there were more bakers and meatcutters, and bartenders and stone masons. In fact almost every trade and profession outnumbered the ministers. In Jesus' time the laborers were few. 2000 years later the condition had not changed. So it has been, throughout my years of study of the Bible—always I find that it is true.

Perhaps I've written 100 little testimonies like these all pointing in the same direction. Namely, that for me—as it is no doubt for you—these scriptures—this Bible, is indeed a Holy Book.

LET US PRAY:—Dear Lord and father of mankind, forgive our foolish ways. Open our eyes that we may behold wondrous things out of thy law. Grant, dear Lord, that we may have more reverence for things which are Holy. May we see Thy goodness all around us, and agree in our hearts and minds that all things that come from Thee are Holy.

## HOW TO MAKE "PRACTICING CHRISTIANS"\*

DOROTHEA BUMP

How to make "practicing Christians" out of "Sunday Christians" has puzzled Protestant church leaders for a good many years—but precious little has actually been accomplished to change the picture.

Everyone has realized that "something ought to be done" about the great majority of persons who attend no church at all—especially when the same old "call and invite them" technique meets defeat Sunday after Sunday.

Occasionally someone steps out and does something progressive—a step or process so simple that it has the rest of us wondering why we didn't think of it ourselves—then we follow suit in our own manner.

In Muncie, Friends Memorial Church has "stepped out" with an experimental education program which has swept out the cobwebs and adjusted to the norm. The program is six weeks old—old enough to indicate that it is going to be successful.

It was simple. The Bible school plan of teaching was set up on a public school standard. The curriculum centers on interests of each age level and interprets the Bible and religion according to those interests.

This integrated program from nursery to high school is aimed at covering all the areas of life which children encounter. Each class has some scripture, but only as it applies to what they are learning at the moment.

"We want our children to become 'religious,' not just church members or church goers," Miss Beatrice Carmien, religious education director of the church, explains.

"We hope that this type of program will train their consciences. The only way we can do it is to make religion as

---

\*A report of the work of Beatrice Carmien, H.S.R.E., 1949, reprinted from the Muncie Evening Press, November 12, 1949.

much a part of their lives as eating and sleeping. Then they'll obey their conscience without too much of a struggle over what is right and what is wrong."

Miss Carmien gives most of the credit for the new program to members of the Religious Education Committee, headed by Robert Showalter with Ethel Snider, as secretary, and to the pastor, Robert M. Jones. The combined visions of the pastor and the committee saw the need for a better religious education program when they hired her. She says they were an active group when she arrived last May and have backed her up or co-operated in making all the changes.

A birthright Quaker, Miss Carmien took less salary in order to work in a Friends Church.

The committee in turn gives credit to Miss Carmien, citing her background, her training (she is a graduate of Guilford College, a Friends school, and has an M.A. from Hartford School of Religious Education, Hartford, Conn.) They say she has an unbeatable combination with a dual background in religion as well as in psychology.

They point to her use of the best of all of the Bible school publications on the market in setting up the curriculum. She drew from the newly developed Presbyterian Sunday school material, from the Beacon Press, the Methodist literature and correlated them with Friends publications.

Also, she went into the secular field and leans heavily on Arnold Gesel's "Infants and Children in the Culture Today" as a scientific rating sheet to gauge what children will be interested in at various age levels.

Only one teacher dropped out when the project was begun. The rest stayed and others volunteered until the quota of one teacher and one assistant for each class each Sunday was filled.

Mrs. Gilvia Brown, teacher of the second-grade class, typifies the instructors who declare: "I've taught Sunday school for a good many years and with different methods,

but this is the most interesting course I've ever taught."

It wasn't easy sledding for the teachers. Their training started in June and for many of them it meant revising thinking habits of a lifetime. In group meetings and in private sessions the kinks were ironed out and the new program developed. Incidentally, of the 29 teachers, only 10 are college graduates.

There have been some drastic changes, considering traditional Bible school practice. Boys and girls are now in the same classes, just as in public schools. Movies are used wherever they will help explain a country or a point to the class. The fifth-graders, working with papier-mâché, wanting to come early and work through church, have decided it isn't always a good idea to wear their "Sunday best."

Discipline problems are disappearing or diminishing.

"You never have trouble with boys and girls who are interested," Roger Oren contends. He is the teacher of the 7th and 8th graders who meet in a tiny room in the bell tower with scarcely enough seats when more than 13 attend.

His class studies church history from the early church of the Book of Acts to the present day with one section on Quaker history.

So that these boys and girls will know what it means to be a Quaker (a responsibility as well as a privilege), the history of the Society of Friends will come just before Easter when many of the class will come into full church membership.

There is a change in the kindergarten and pre-kindergarten level, too. The babies still sleep blissfully in the nursery, but the tiny tikes are in a room all to themselves, where they can play and sing (with gentle direction) and have a party with apple slices or something similar. They begin to learn about life from the big bowl of goldfish in the center of the room.

Kindergarteners are given only a very short story and



allowed free-play with boxes and dolls and what they wish. They learn to "love their neighbor" by not bouncing him over the head with a block—and by "taking turns," a tremendous lesson for five year olds.

First graders study about "God's Gift of Life," which is a religious approach to sex education. Last Sunday they were drawing their hands and tomorrow they will bring to Sunday school the hand outline of a baby—so they can make comparisons about size at different ages. Part of the lesson period was spent in trying to find out how many things they could do without using their hands—and they suddenly realized that "you can't put on a hat—open a door, or tie your shoes if you don't have hands."

As Mrs. James Heichelbech, teacher of the class put it, "In this course are the things I've always wanted to tell my son and the way I wanted to tell him, but I didn't know how to say it before."

Second grade children are studying nature and how miracles are all around us if we but look. They learn Nature's system of checks and balances and what makes a tree grow and why we have snails and insects, and so forth.

Not until the third grade level is the Bible formally introduced.

"The Bible is an adult book," Miss Carmien explains. "We see no point in memorizing whole passages of it unless one understands the meaning of those passages. We don't expect a child to be interested in any other adult book—so we can't expect it of the Bible," (which even a great many adults admit to not understanding).

In the fourth grade classes the life of Jesus and his teachings are taught from the Gospel of St. Mark, because this was the first book written and probably nearest to what actually happened. Right now the class is studying atlases and maps of the area around Palestine so that they can make

a relief map of the country out of paper and dough and mirrors.

Reconciling science and religion is tackled on the fifth-grade level. This is the class making papier-mâché worlds in the kitchen of the church with the children anxious to come early and reluctant to leave until they get "just one more bit on here." They are learning how difficult it is to make a world and how much planning goes into it, even a papier-mâché one.

Sixth grade children begin a study of the Old Testament and how the Hebrew faith began. The high school age class concerns itself with "Church History This Year," which is in the main a discussion of social problems.

If it appears that there is little emphasis on the worship side of the instruction, this is because it is deliberately not made obvious.

"We don't want to force worship on children," Miss Carmien declares. "A worship experience is not always a formal one. We want to give appreciation of God through activities."

"Remember, the objective is to make 'practicing Christians,' not 'Sunday' ones."

## RECENT APPOINTMENTS\*

### DEPARTMENT OF PHILOSOPHY OF RELIGION

The President and the Foundation Faculty are happy to report the appointment of William L. Bradley, B.A. (Oberlin), B.D. (Andover Newton), Ph.D. (Edinburgh, 1949) as Instructor in the Philosophy of Religion in the Hartford Theological Seminary for the academic year 1950-1951. Mr. Bradley is a brilliant young scholar, well qualified to take over the courses formerly taught by Professor Karl Löwith, who is now in the New School for Social Research in New York.

Mr. and Mrs. Bradley will take up their residence in Hartford early in September.

---

\* The last issue of the Bulletin was incorrect in listing Dr. John Maurice Hohlfeld as Professor; he is Associate Professor of Linguistics.

## DEPARTMENT OF PUBLIC RELATIONS

Miss Alpha Stalson, H.S.R.E. 1944, who came to the new desk in public relations at the Foundation March 1st, 1950, has a background of promotional activities in both secular and church-related work.

After being graduated from the School of Religious Education in 1944, she became supervisor of periodical circulation with the Presbyterian Board of Christian Education, Philadelphia, where she carried out a promotional and publicity program for Westminster Press periodical literature. She was a national field worker in the 1948-49 Expansion Campaign of the Woman's Division of Christian Service, Methodist, for its Wesleyan Service Guild. Previous to this, while doing kindergarten directing in Minneapolis, she continued a radio program on WCCO and Little Theatre activities begun during high school years. Work in "The Children's Theatre" of the Minneapolis School of Oratory and Dramatic Art, giving weekly performances to Minneapolis and St. Paul public school assemblies as well as regular Saturday matinees, led first to doing play production and teaching expression in the auditorium department, Gary, Indiana, public school system, and then to radio and newspaper work in Chicago.

Miss Stalson was also Director of Children's Programs on radio station WMAQ in Chicago, pioneer station in educational broadcasts. Among her several programs was a juvenile radio club in which, beside her daily broadcast, she edited an accompanying daily club column in The Chicago Daily News. The Club had an enrollment of 390,000 listeners who actively participated in recreational projects and carried out play-time activities that originated in the broadcasts. In both broadcasts and column, tie-ups with such institutions as The Chicago Art Institute, The Field Museum, The Chicago Symphony Orchestra, "My Book House" publishers and The Chicago Public Library helped to maintain an educational level. While often supported by commercial sponsorship, this children's program held responsibility only to the newspaper and radio station which presented it as a goodwill project. The mail count for the two features, program and column, averaged 350 letters a day over a three and a half year period.

Later Miss Stalson was director of "The Woman's Point of View" on WTMJ, Milwaukee, a daily program pitched to club women's interests. At this station she took over the announcing for devotional and religious broadcasts. She was the first woman announcer on the station.

Parents' programs and talks in connection with the children's work culminated in the project which preceded Miss Stalson's registration at Hartford in 1942; this was "The Fun Spot" at Younkers tea Room, Des Moines, Iowa. In this "supper club for children and their grown-ups," entertainment was planned in such a way that instead of being spectators, the table groups were



intrigued into being companions on a mutual footing, by creating their own fun.

Special-term engagements in addition to, or on leave from, her regular work, have included for Miss Stalson directing the Kindergarten Playground on "Enchanted Island," Chicago World's Fair; serving as hostess at Marshal Field's Department Store, in its promotion and public service program; as hostess at Old Faithful Inn, Yellowstone Park; as assistant to the United States Government naturalist, Milton P. Skinner, in preparing materials for public school nature study classes, and in providing platform presentations and flower and bird-life displays for his hotel audiences in the national parks and on the east coast.

Miss Stalson was a contributor to "Children's Activities" magazine from 1935 to 1940. Some of her stories from this magazine are reprinted in primary readers published by MacMillan and by Scott Forsman Company. She is represented in the 1937 Row Peterson's "Best Stories of the Year" edited by Carol Ryrie Brink.

Miss Stalson was born in Eau Claire, Wisconsin, and grew up in Minneapolis, where she attended the public schools, the University of Minnesota and the Minneapolis School of Oratory and Dramatic Art. She has studied summers at the University of Chicago and National College of Education, Evanston, Illinois.

## THE REENFORCEMENT FUND

For two years The Foundation has been engaged on a financial campaign for reenforcement of its resources. This campaign was undertaken in consequence of a study made by the Trustees to determine what steps could be taken to bring income to a level at which teaching salaries could be increased from the deflation rate at which the existing scale was established, in order to meet current living costs. Increased library support and two small building units have been included in the askings.

As the two years originally assigned for this campaign come to their close, the results to date are substantial, but not on as large a scale as had been hoped for. Two reasons appear to account for this. First, the benevolent foundations of the country are mainly interested at this time in new projects instead of in maintenance of existing enterprises. Second, the nature and functions of The Hartford Seminary Foundation have not of late years been held with sufficient prominence before the public to prepare the minds of potential donors.

The campaign thus far, however, combined with an energetic public relations program in many areas by the administration, has already done much to correct this latter lack. The Foundation is better known by more people today than for a long time past. The capital funds campaign will be continued until December 31, 1950, to reap the full reward of effort thus far. And an intensive annual current expense canvass of the Foundation's friends will be regularly conducted in subsequent years. In the second year of the present administration, before the Reenforcement Fund Campaign was contemplated, gifts to current expenses were multiplied by four through a sharpened statement of the actual financial situation to our constituency.

President Stafford will have as his associates in this continuing endeavor the Dean of Administration, the Reverend Willard T. Carter, and Miss Alpha Stalson, H.S.R.E. '44, the newly appointed Director of Public Relations.

